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WEEKLY REVIEW.

—"YET a little while and one fierce blast of public indignation—we cannot answer for its ingredients—will tear down Ritualism and Sacerdotalism from their high places. In such a tempest no vessel that has not Christ at the helm, or that is not manned by his believing people, will live for an instant."

So says the *Rock*. We cannot say that we have so much confidence in "the public" as is here implied. The British public have borne a good deal of this sort of thing. We are not sure either that it is a very desirable thing to get false systems swept away by a storm of popular violence. They will just have to come up again and be tested in a fairer field. If a glorious revival of religion would sweep over England, and the public be thoroughly awakened to a sense of their sin and need, and obtain joy and peace in believing, then indeed we should see Ritualism disposed of in the most effectual way. It would have no ground to stand on, and its best men would find the freedom that truth gives.

—IT appears that H. M.'s Government has agreed to pay £10,000 as compensation-money to the owners of the dhows destroyed in the Red Sea last year by the captain of H. M.'s Ship *Thetis*, who took them for slavers. We are not told of any punishment inflicted upon the Quixotic captain.

—WE understand that the Report of the Committee appointed to examine the Text Books in use in Government Schools, has been cordially approved by the Bombay Government, and the views embodied in it are to be acted upon in the Educational Department of this Presidency. The Report will be forwarded to the Government of India. It is matter of much thankfulness that the great abuses to which attention was called in our columns, are now to be remedied. The public are very much indebted to Dr. Murdoch for the pamphlets in which he brought this matter so prominently forward.

—THE 39th Report of the American Madura Mission gives the number of nominal Christians connected with that Mission as 7,393; communicants 1,630, a gain of 86. There are 31 churches; 16 Native Pastors. Rev. Messrs. Chandler and Howland, sons of missionaries, arrived last year to prosecute the work in which their fathers have spent their best days. This does not look like despondency. At Mandapasalai the sales of books have risen in five years from less than Rs. 4 a year to Rs. 136. We have marked some passages for our Miscellany.

—To C. B. S.—We have not the words you ask for.

—THERE has been another riot, not in Bombay but in Nowsary, not among Mahomedans but among Parsees, and the actors were women, not men. On the suspicion that yarn for the sacred thread, the *koosti*, was being made by machinery, a hundred Parsee women invaded the Girls' School and threatened to smash things generally, but their rage finally spent itself on half a pound of the obnoxious yarn, which was surrendered to them, and was torn to pieces with many imprecations and abusive words.

—A GREAT many people in England and elsewhere have had the opportunity of finding out that they have been great fools. We refer to the large class of those who, in Great Britain and elsewhere, have sympathized with the "Claimant," and now discover that they have been wasting their sympathy upon a bold, unscrupulous and vulgar pretender. We are told of one man who invested £14,000 in the Tichborne bonds, and has committed suicide. Perhaps we may say that a million of people have given more attention to this trial than they ever did to any other subject. Contrast with this the attention given to religion by people generally. The Gospel offers to every one an inheritance that fadeth not away, glorious beyond expression, even glory, honour and immortality, offers it positively, not uncertainly, yet no man regards it, scarcely. The last Tichborne trial lasted 188 days, and the interest, we are told, remained unabated to the end, casting into the shade the elections, the new ministry, the arrival of the Duchess of Edinburgh, the war in Africa and the Famine in India. Will some who have been thus deluded make this reflection: We have been egregiously in error in a matter to which we have given more attention than we ever before gave to any subject; ought we to be so very confident that we are right on the subject of religion, to which we have given very little attention indeed? Is it not perhaps true, what some tell us, that religion is indeed a matter of infinite moment, compared with which the prizes of this world are mere bubbles?

—WE have a letter from the Rev. Narayan Sheshadri in which he says:

> You must be wondering at my long stay here; but this has not been my fault. The Foreign Missions Committee receive invitations from all directions, and, although they have been for several weeks declining these, my old standing engagements run on to the second week of April, and I hope to leave England in the third week and be with you all in May. The Lord has wonderfully sustained me in my incessant labours. In the States and Canada I delivered 83 addresses in about six or seven weeks, and in this country (Scotland) I have been delivering addresses and discourses about ten times a week. It was very gratifying to observe the general interest manifested by God's people in the cause of Missions both in the States and Canada, and in this country too. Last Lord's day I spent at Berwick, preached twice in Dr. Cairns' church, and afterwards at night addressed some 2000 souls in the Corn Exchange, where meetings are held every night. It is an immense building, and a large number of souls seem to have been awakened. I have had the pleasure to hear Mr. Moody and Mr. Sankey repeatedly, and if I myself had not been overworked, I should have been delighted to go and hear them often.

—A FRIEND in Calcutta says:

> All the missionaries are united in supporting the out-door services. We have usually about thirty ladies present. Fewer educated Natives attend than we had expected, but a good many come and some manifest considerable interest in what they hear.

These services are under the auspices of the Missionary Conference, and the point of special interest is that missionaries of different bodies take part unitedly. Could we not make a similar united demonstration in Bombay?

—WE return thanks for a copy of the "The Bombay Riots of 1874," a well printed pamphlet of 69 pp. 8vo, compiled and produced at the *Bombay Gazette* office, which embodies a history of these events so far as they have become publicly known. We are yet in singular want of information as to the party or parties by whom the attention of the Mahomedans was drawn to the obnoxious statement regarding the private life of Mohammed. We can scarcely believe that the Police could not get this information if they wished it, and one would have thought that the importance of such information would have been recognized by the authorities. The actual rioters who have been condemned to five years' imprisonment, are men who do not know how to read, and their guilt cannot be so great as that of the literary gentlemen who took pains to communicate the information that inflamed their passions.

—WE have received a copy of a handsomely printed paper, issued monthly, and devoted to medical news, entitled the *Grant College Students' Journal*.

—WE have seen a letter from Rev. Mr. Norton, dated the 23rd inst., mentioning that in the different places embraced in his circuit in Central India, forty-two persons have professed to find salvation in four weeks. Four sought the Lord at one of the Rev. G. Gilder's meetings in Jubbalpoor last week. At no time since the beginning of this work in the latter part of 1871, have there been so many conversions as within the last two months. At Madras 250 have sought the Lord. We hear from Poona also that souls are brought to Christ in almost every meeting.

—WE mentioned in December last the arrival of Mrs. Crawford, a lady who had come out to engage in Zenana work in Bombay, and who had pursued to some extent medical studies in order the better to fit herself for her work. It is with deepest regret that we have now to record the early and sudden removal by death of this lady. She had been for several days in attendance upon the wife of a Native Chief; it had been a very critical case, and she had been without sleep for several nights. It would seem that she took a dose of hydrate of chloral that caused her death. She was supposed

to be in a deep sleep on Wednesday, but as she had given instructions not to wake her, that she might get the sleep she needed, she was left undisturbed. When at length alarm was felt and she was examined, it was found that she had been dead for hours. The coroner's jury gave as their verdict that she had died of an overdose of the medicine mentioned, taken by mistake. She believed that she could take with impunity a larger does than is usually thought safe. She had only lately recovered from a severe illness. The suddenness and strangeness of her death have been a great shock to her friends.

—THE *Record*, speaking of the new ministry, says:

"The Church has got an opportunity of setting herself in order, and making herself a truly scriptural and apostolic branch of the body of Christ, for which no one had dared to hope."

These words are suggestive. It seems very strange that Mr. Disraeli should give the Church of England power to render herself "a truly scriptural and apostolic branch of the body of Christ." We should have thought this to be the province of the Holy Spirit, sent to guide believers into all truth. We are astonished and startled at the use of such language, by the *Record*. More soberly, but very hopefully, speaks Canon Ryle:

"In the wonderful providence of God, we seem likely to have a House of Commons more friendly to the Church of England than any House which has been elected since the first Reform Bill. We are also likely to have a Government which will not incessantly play into the hands of Romanists, or appoint extreme Ritualists to offices of rank and power in the Church of England. In short, true-hearted Churchmen have great reason to thank God and take courage."

The *Rock*, less hopeful, wants to know

"What sort of Bishops will Mr. Disraeli make, and how will he deal with the questions of Ritualism and Church Reform that are now crying aloud for settlement? Such are the questions that every one is asking. Our chief anxiety, we are free to own, respects the former; for, in the absence of any friend to act the part of disinterested adviser—such as Lord Palmerston secured in Lord Shaftesbury,—the new Premier may probably do his best to find 'safe men'—as they are called—but the country has had more than enough of these 'safe men,' who are worse than useless in such a crisis as that through which the Church is now passing, and whose very presence on the Episcopal Bench cannot fail to imperil the existence of their order. Then, as to Ecclesiastical legislation. If the Church is to be saved something *must* be done with a view to the suppression of Ritualism, but what is that something to be?"

WE have received a copy of a letter addressed by Mr. Boerresen, of the Santhal Home Mission, to the Deputy Commissioner. It is too long for the space at our command. The writer tells what he has seen and heard in his recent tours. Small supplies or none at all, with the prospect of absolute privation for eight or nine months, unless help be given. At a place ten miles from Sooree, he says—

The people having exhausted their stock of grain had no means whatever of obtaining any, except by cutting wood and selling it in Sooree. We learned that a man and his wife could thus earn between them nearly four annas in five days, and, as they could buy rice in Sooree at an anna a seer, this just kept them above starvation. We repeat it, that we found the whole community seeking subsistence in this manner; but that which grieved us to the heart was seeing numbers of men, daily, on receiving the price of the wood brought in by their wives and children, spending the money in drunkenness at a licensed liquor-shop, leaving their wretched families to seek their food in the jungles! We saw this done to an extent which distressed us more than we can possibly express, and I reported it to the Commissioner of Beerbhoom.

To our astonishment we learned that there were five of these licensed dens of abomination within a distance of six miles, which were never empty of poor drunken Sonthals. We found men in them who had been drinking for days, getting no food except such refuse rice as they chanced to pick up after it had been thrown out when the spirit had been distilled from it. Bitter indignation burned in our hearts at seeing numbers of women and children living like beasts, almost, in the jungles, for want of the rice consumed in the distillation of spirits wherewith their husbands and fathers were degraded to a condition lower than that of beasts.

We did not fail to urge upon the men the sin of their conduct, and they did not deny it, for Sonthals are a race who speak the truth. We spoke to many about it, and their answers to us were in effect as follows:—"We would not drink if there were no liquor-shops. We did not bring these shops. The Hindoos brought them with licenses from Government to do so. They could not sell liquor without licenses. Why do you not ask Government to close the shops? then we would not drink. We would be very happy if there were no liquor-shops. When we see the shop and smell the liquor, then we must drink and get drunk." In this manner many Sonthals spoke to us.

Surely, the very first step in the way of famine relief should be the shutting up of the liquor-shops. 'Woe unto the man by whom the offence cometh.' We hope that Mr. Boerresen's representations and appeals will not have been in vain.

HERE is what the *Indian Observer* has to say about the prospect of Indian Missions:

Those, then, who have really at heart the progress of Christianity, and the conversion of the natives of this country, must view the position with the profoundest despondency. And so also must those who look forward to the future of the people of India, and who see caste on all sides presenting innumerable obstacles, and encouraging sloth and indifference and every prejudice. Nor is it easy to offer any consolation, or to prophesy any concurrence of events which will operate to remove the clog of caste. It wants something more than education, the railway or the telegraph, to effect this. European virtues, sciences, or religions are not sufficient, though they may help. What is required is something arising from the nature of the people, some great dissatisfaction with their position, and a cordial contempt for Brahminism and its religion; their ideas must be changed and yet remain in some conformity with their historical and domestic associations. It must be some great convulsion of the human mind that shakes the whole framework of feeling and thought and society. When this will be, and what shape this movement may take, it is impossible to say, but something seems to point to its present beginning. Muhammadanism is spreading throughout Asia, and, above all places, in India, where many of the lower castes, dissatisfied with their condition, are embracing the creed of the Prophet, in which all men are equal. If Hinduism is to be converted, it will probably be to Muhammadanism; if Muhammadanism is to be converted, it will probably be to a more intolerant form of that faith. But in neither case, viewing the matter historically, does there seem much hope for Christian Missions.

What is noteworthy is that "they who have really at heart the progress of Christianity" in this country, do *not* view the situation with the profoundest despondency. They who have it *at heart*, who pray 'Thy kingdom come' before they ask even for their daily bread, have something better to sustain their hopes than the broken reeds of 'education, the railway, the telegraph.' Men have been looking to these. We remember an oracle in Bombay who assured us more than twenty years ago that the railway was the true mission agency destined to bring about the conversion of India. If men have been looking to these things, it was important that their inadequacy should be manifested before the victory is gained, that the glory may be given where it is due, even to Him who tells his people that the overcoming of the world is to be accomplished by their faith. There is no evidence that Hindoos are going over to Mahomedism, and we do not think that that religion is more attractive to them than Christianity is. What an unlikely way to Christianity this roundabout way is, is sufficiently obvious when we consider that no class are more determined in their opposition to the Gospel than the Mahomedans are. The people on the walls of Jericho looked down with much derision on the army of the Israelites as they encircled the city day after day; and on the morning of the seventh day might have asked them to point out the least evidence of success, a single brick or stone dislodged in the wall, and might have recommended them to return by the way by which they had come and make themselves comfortable beyond the Jordan. But the Israelites had been making far more progress during those six days than if they had been advancing their batteries to the wall or pushing forward their mines. They had been making progress in the doing of God's will; they completed the doing of it on this day by compassing the city seven times; they then received the reward of their faith, the walls fell, the city was theirs. We by no means think that Indian Missions have been prosecuted with the faith that their Leader and Commander claims from his people; still they have not been carried on without faith; and we are convinced that the time is drawing near when the Lord shall suddenly take to him his great power and reign in India. Many posts have to be planted in order that telegraphic wires may be stretched from city to city; only when the work is done is communication opened up. The Lord is arranging matters so that when the power descends it may be available everywhere, and the glory of the Lord be revealed and all flesh see it together. But before this revelation of the Lord, there must be the preparation of his way: Prepare ye the way of the Lord, make his paths straight. The crooked must be made straight. There is a vast deal that is yet crooked in the ways of those who are looked upon as representatives of Christianity in this land. But such an outpouring of the Spirit of God as is now making glad the churches of Scotland, would in this country rapidly tend to straighten that which is crooked in our influence. We propose to the *Indian Observer* that it should strive with us to promote this blessed consummation.

The Bombay Guardian.

SATURDAY, MARCH 28, 1874.

SUICIDE.

Within a few days no less than three Europeans have died by their own hand in Bombay. The usual verdict of insanity seems to have been justified in one of these instances; in another, if there was insanity, it was the effect of drink: in the third the cause seems to have been an unwillingness to encounter apprehended disgrace. Yet the cases together may be taken as illustrative of the very slight degree of criminality which is now-a-days thought to attach to this act. The frequency of suicides will,

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as a general rule, be greater or less according as the prevalent sentiment of the community slightly censures or greatly condemns the act.

> Whether 'tis nobler in the mind to bear
> The slings and arrows of outrageous fortune,
> Or to take arms against a sea of troubles,
> And by opposing end them.

The very interpretation which Hamlet gives of the act, making it out to be an armed encounter with the enemy, shows the bias of his mind. Instead of an armed encounter with trouble, it is really a cowardly withdrawal from the fight; it is a flight, an escapade, a giving up of the cause; the enemy, trouble, is left master of the situation. It is certainly a great abuse of language to speak of suicide as the taking up of arms against life's troubles.

> For who would bear the whips and scorns of time,
> The oppressor's wrong, the proud man's contumely,
> The pangs of despised love, the law's delay,
> The insolence of office, and the spurns
> That patient merit of the unworthy takes,
> If he himself could his quietus make
> With a bare bodkin?

Hamlet thinks that if it were not for the fear of something worse in the world beyond, suicide would be exceedingly common. This would be the favourite method of getting rid of trouble, on the part of those who are suffering innocently. The oppressor, the despot, the unjust judge would soon have the world to themselves. A sad outlook for this poor world, truly! It is admitted that men are hindered from making away with themselves by the fear of something after death, 'that undiscovered country from whose bourne no traveller returns.'

> Thus conscience does make cowards of us all;
> And thus the native hue of resolution
> Is sicklied o'er with the pale cast of thought.

Here again the idea is that it is bravery to take one's life, and that men are hindered by timidity and by the consciousness of ill-desert. We have no doubt that some are hindered by the uncertainty of what is to come, from rushing out of the world. But there is at bottom here a miserable conception of what constitutes true bravery.

Men generally are described in the Bible as without God and without hope; the world to come is undiscovered by them, because they have not faith in God, do not receive his testimony concerning it. They live for this world; are engrossed by its concerns; what it gives is wealth; its disapprobation renders life insupportable. Men make much more account of the honour that cometh from man that of that which cometh from God; have much more regard to the requirements of society than to those of God; value its prizes more; are more affected by its denunciations. A man is commonly said to be ruined when he has lost his property, or when he has lost his good name with men.

Among the Romans, suicide was considered an honourable way of laying down the burdens of life; and it consequently became very common. One might have thought that Christianity, with its ample and unambiguous testimony concerning the judgment that man has to undergo, and the reaping that must follow his present sowing, would have banished from the nations that enjoy its light the very thought of suicide as a means of escaping the burdens of life. But it is one thing to give a tacit assent to the teachings of Christianity, and another to live under the power of them; one thing for the *letter* to reach the eye or ear, and another for the *spirit* to reach the heart. That which is born of the Spirit is spirit, says our Lord.

The great and glorious truth that was not dreamt of in the philosophy of Hamlet, is that which is embodied in the invitation of Christ: "Come unto me, all ye that labour and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me." The burdens and disappointments and hardships of life, the oppressor's wrong, the proud man's contumely, the insolence of office, and calamities more poignant than these, are neutralized and overcome by a simple recognition of the fact that they are part of the discipline by which our loving Father seeks our highest welfare. This is the victory, even our faith. A good man struggling with adversity, is said to be a spectacle worthy of the gods. But if he has nothing but the consciousness of his own goodness to sustain him, it will be but a poor fight. The true victory belongs not to faith in ourself, but to faith in God. The sinner ransomed by the blood of Jesus, and conscious of the love of God, knows that he is not alone; the Mightiest and Best of Beings is with him, and he endures as seeing him who is invisible. It is sad indeed that men should turn a deaf ear to the invitations of Christ and the testimony of his people; and do their best to hinder others from listening to them, and a little after flee from the conflict of life to another world, one glimpse of whose awful realities would make them hail with rapture the possibility of returning to this world.

What are you? A creature whom God has made to do his will; he has given you powers and opportunities and a work; you are absolutely dependent upon him. Is the servant greater than his master? You make yourself greater than yours when you leave this world by your own act, in direct violation of his command. You pronounce your own doom. Let us beware how we make light of the crime of suicide. We are not speaking of those who kill themselves through insanity. We altogether reject the idea that suicide is a proof of insanity. We shall have fewer cases of self-destruction when society receives the testimony of the Bible concerning the sinfulness of it, and concerning the judgment that awaits men.

CONFESSION.

Confession seems to relate primarily to something that has taken place in one's experience, and it implies that there exists some hindrance which has to be surmounted in making the confession. A man confesses his faults, which he would naturally have concealed; or he confesses his attachment to one whom others disfavour. The word is generally used in the New Testament to point out a relation to Christ; to confess Christ is not merely to state an opinion with regard to Christ, but to acknowledge him as our personal Saviour. With the heart man believeth unto righteousness and confession is made unto salvation; that is, the truth concerning Christ is embraced by the heart, and the power of Christ is brought in with it, so that the man fearlessly acknowledges him as not merely a Saviour but as his Saviour. Whoso shall confess that Jesus is the Son of God, God dwelleth in him and he in God: this is not a mere admission that Jesus is what the Scripture declares him to be, but a declaration of one's own experience of the divine power of Christ. Every spirit that confesseth that Jesus is come in the flesh is of God. Some affirmed that Jesus was manifest among men after the fashion attributed to the ancient Greek divinities; there was the external appearance of humanity, but instead of flesh and blood, there was an ethereal nature insusceptible of wounds or pain. If this was true, there was no propitiation for the sins of men. In opposition to this the true believer confessed that Jesus had really died for his sins and was known to him as his justification, so that he must have been in the flesh. To confess Christ then is to confess that we know him as the Saviour; not merely to assert something about him but something also about ourselves; to declare our love and faith toward him, our deference to his authority, our desire for the coming of his kingdom. It is an opening of our heart to men. 'He that confesseth me before men, him will I confess before my Father in heaven.' Christ will confess him by a marvellous manifestation of his love. 'Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.' The Christian is one whom God has lighted up that he may be a light in this world; he is not merely enlightened but he is made a light; there is to be the forth-going to others of that which is in him. He lives by the faith of the Son of God, and this new life is in place of his old life. The object of men is first to put out the light, and when they cannot succeed in that, to induce him to hide it under some bushel, to confine it to some very restricted circle where it will give no offence. But the business of light is to invade darkness; it is aggressive by the law of its being. Our spiritual life is therefore to be made manifest to men, as far as possible. They are to see what Christ is to us. With the mouth confession is made to salvation; but not, of course, with the mouth alone; our whole body is to be presented a living sacrifice; our life is to interpret Christ to men.

They who are talking much about confession to a priest, in these days, and, as fast as they dare, are bringing the Confessional into the churches, show how far they are from grasping the Scriptural idea of Confession. To confess Christ means to confess that you are a ruined helpless sinner, without any power of your own to do anything God would have you, and therefore driven to avail yourself of a divine Saviour, whose righteousness alone procures you forgiveness, and whose omnipotent Spirit alone can keep you from sinning. Christ came for the lost, and to confess him as a personal Saviour is to confess oneself lost, a spiritual bankrupt. One who speaks with self-complacency or in a way to draw out the praises of others, is not confessing Christ. And one who encourages others to believe in their own goodness and moral power, is not confessing Christ. In order that we may truly confess him, we must have, not in memory, but in consciousness, the love of Christ to us and others; and the happy assurance that he is willing at once to bless those with whom we come in contact; and by our confession we seek to persuade them to consent to his loving sway. We cannot be said to confess Christ, if we say that we hope to be saved by him hereafter; the hope must be turned to experience; otherwise we bear an erroneous

testimony regarding him. In the first place we say virtually, that his salvation is of no great importance seeing we are willing to remain in suspense regarding it; and we say that his work in the heart is of an ambiguous character, for we do not know if he saves us or not.

Christians are also to confess their faults one to another. "Confess your faults one to another and pray one for another, that ye may be healed." The apostle is speaking particularly of cases where sickness is sent to remind men of their trespasses. The prayer of faith will save the sick man, if first he confesses his wrong-doing to his brethren and gets them to intercede for him. The Romanist gets Extreme Unction out of this, though extreme unction means an anointing for death, just the very opposite of what the apostle has in view; and the Ritualist gets out of it, Confession to a priest; and with the same facility he may get purgatory, transubstantiation or what he will out of the Scriptures.

Our Lord witnessed a good confession before Pontius Pilate. We may thus learn what a good confession is. It is the faithful declaration of those convictions of truth which relate to the character and work of Christ, and does not necessarily relate to sin at all.

Epitome of News.

Saturday, March 21, 1874.

—*Indian Statesman;* Paris: "The 'Terrible Year' which is the subject of Victor Hugo's finest poem seems to have been the precursor of a series of years scarcely less terrible. 1871 was marked by the hideous war between the Communists and Versaillists, 1872 by the imposition of crushing taxes, and 1873-74 by a period of financial distress and want in the great towns. The Government is now forced to admit that since the great Revolution there has never been such distress in Paris as this winter. The police report that 'the Regular Army of Vice' has, according to the inscriptions at the prefecture, risen from 5,000 to 12,000! They infer from these statistics a hideous increase in the 'irregulars,' who have as yet escaped being branded with the official stamp at the Rue de Jérusalem. M. Rénault complains that he is, from motives of humanity, obliged to relax the salutary regulations which in the Emperor's time kept the Boulevards and other thoroughfares free from females who make vice a profession. The leading cafés are nightly thronged with painted-faced Anonymas, who, if they do not conduct themselves so boisterously as their sisters of the Haymarket, render it impossible for modest women to seek there for refreshment or a little innocent recreation. The dry arches of the Paris bridges, for the first time within the memory of this generation, are resorted to as a place of shelter by distressed families. It would be impossible to find prison accommodation for all the vagrants whom the stagnation of trade, arising from the events of the last three years, has created. The authorities, who formerly dealt with almost Draconian severity with the pauper, must now fold their hands and wink at his appeals in the public places to the charity of the more fortunate Parisian. What adds to the gloom of this state of things is the depressing conviction universally entertained that we are going on from bad to worse. Rumours of war are in the air, and the pinch of new taxes is becoming very grievous."

—The same: "The Royal Hotel at Mazagon is this time the scene of another tragical occurrence, differing only in details from the late painful suicide at the Esplanade Hotel. Mr. William Weir, a mechanical engineer, and a man in the prime of life, who is pretty well known amongst his class in Bombay, arrived here from Khamgaum on the 17th with a friend, taking up his residence at the Royal Hotel, which is situated at Mazagon and is kept by a Parsee. Mr. Weir was latterly, it would seem, given to fits of intemperance, and had had an attack of *delirium tremens* only a fortnight before at Khamgaum. While in Bombay since the 17th he indulged freely, drinking mostly spirits, but on Thursday was perfectly himself. The deceased went out that day to Colaba, where he visited some old friends and brother-engineers, but kept very abstemious, and on his return, about seven o'clock, he called at Taylor's the chemist's, where he purchased two ounces of laudanum." With this he poisoned himself the same night. His wife left for England a fortnight ago. There was a difference between them.

—*Bombay Gazette:* "We mentioned a day or two ago that an officer of the Native Army at Poona had been put under arrest, and would probably be tried by court-martial, on a charge of not being able to explain a deficiency in the mess accounts of his regiment. We are now sorry to learn that a similar charge has been preferred against another officer at the same station. Lieutenant Sharland, 9th Brigade R. A., has been placed under arrest because the mess fund of the Brigade at Kirkee, of which he had charge, shows a large deficit, which he cannot account for."

—"According to an order by the Quartermaster General, small-pox and cholera patients belonging to regiments and batteries are in future to have only *unserviceable* tents to shelter them when they are thus suffering from these most torturing maladies."

Monday, March 23.

—*Times of India:* "Joseph Walker, a European Signaller attached to the Government Telegraph Office in the Fort, shot himself through the head on Saturday morning. It appears that there are a number of signallers living together in the Fort office, and deceased was one of them. He was subject to fits of temporary insanity, and for some time previous to his committing suicide his companions had noticed a marked change in his behaviour."

The deceased was playing cricket the previous afternoon. He had not heard about Weir's suicide.

—*Indian Statesman;* Paris: "The appearance of Jeanne d'Arc's statue has been most timely. It really seems to re-animate the desponding, and to infuse fresh efforts into all. The monument is becoming a holy place—but where no priests dispute. Bouquets of beautiful flowers are daily placed on the railing, with notes of a most patriotic character. Instead of exciting any animosity against *perfide Albion*, it serves to keep wrath warm against the Prussians. One piece of poetry, waving from a wreath of white camellias, implores the Maid to pardon every Frenchman who passes by without deposing at her feet a flower or a prayer."

—*Times of India:* "Great Britain has only now ceased in the work, which it began in 1871, of counting up the population and the extent of its empire all over the globe. The result is magnificent—234,762,593 millions, dwelling in 44,142,651 houses and covering 7,769,449 square miles. Yet even this is below the truth, for—strange to say—the population of the 153 Feudatory States of the Empress of India are omitted, so that 48 millions should be added to the total, raising it to 283 millions, of whom India alone contributes the greater number."

—"Dr. Mason died from the effects of an attack of Bhamo fever. The deceased scholar came out to Burma more than forty years ago. He was the author of several useful works, the chief of which are "Burma, its People and Productions," and a translation of the Bible into the Karen language. Missions and Pali scholarship have lost their best representative in Burma."

—"For every 100 boys the Madras Free Church Mission Institution had in 1861 there are now 150, and for Rs. 100 of fees then there is now Rs. 220."

Tuesday, March 24.

—*Indian Statesman:* "The Br. India Co.'s Str. *Chaldea*, which left Bombay for Calcutta on Saturday, struck a sunken rock off Nutti, on Sunday, and, having bilged in her main compartment, had to be beached in Nutti creek, 7½ miles N. W. of Vingorla. She now lies there in smooth water, her after one being the only compartment free of water. Passengers and troops have been safely landed, as also part of the cargo."

—"The tedious trial of Lieutenant England, R. A., last November and December, is still fresh in the minds of our readers. At length, after an interval of more than three months, the decision of the Commander-in-Chief in India is known, and the proceedings will soon appear in Government Orders. The result is an acquittal. We understand that the Court Martial convicted the prisoner and pronounced a sentence, but the decision was reversed by the revising authority, which did not, however acquit Lieutenant England of all blame."

—Same; Kurrachee: "The Methodist Church lately opened here is flourishing wonderfully. Mr. Seale's congregations are growing daily larger and larger, and I with all my heart wish Mr. Seale God-speed in the labour he is doing amongst us. A great number of people now profess Methodism, and week by week more are added to the number. I was very pleased the other evening to observe the Rev. Mr. Hogarth, the Presbyterian clergyman, in the congregation, and I was more than surprised when that gentleman stood up and welcomed Mr. Seale to Kurrachee in a most cordial manner. He said that he had much pleasure in extending to Mr. Seale, as a fellow-worker in Christ, the right hand of fellowship, and promised to take part and labour zealously with him in the cause of their Master. The Rev. Mr. Hogarth will take part in the services in the Methodist Church on Wednesday evening next, the 25th instant. Five fellowship classes have been formed, meeting in the houses of several of the members of the church; and Bible classes, both for adults and children, are held in the church at 4-30 P.M. on Sunday evenings. A fellowship class for the young men only is held in the church on Tuesday evenings."

—*New York Herald:* "Miss Bonney, the young lady supposed to be in a spiritualistic trance at Avon, has finally been declared dead, a post-mortem examination held, and the lady buried. It will be remembered that this Miss Bonney was a spiritualist, living at the house of a Mr. L. O. Preston. She became impressed with the conviction that her spirit was to leave her body for a time and then return, and she succeeded in convincing several of her friends that this phenomenon would actually occur. She was very sanguine that her expectations would be realized, and predicted that during her spirit's absence certain manifestations, such as the ringing of a bell and the shaking of the house, would take place. Her friends were particularly requested not to handle her remains, and, above all, not to bury them during the period of suspended animation. She complained of no illness, but on the 10th of November announced that the time had come for her departure, and after tea took to her bed, where she remained calmly conversing with several friends until midnight. Mr. and Mrs. Preston saw her several times between that hour and two o'clock. At this latter hour Miss Bonney exclaimed, "Oh! this is glorious!" and ceased to breathe. There was no struggle nor evidence of pain. Of course the friends of the young woman marvelled greatly at the fulfilment of her prediction, which gave them faith to believe that in due time her spirit would return to its earthly habitation. In this expectation, however, they were doomed to disappointment. Although Miss Bonney's remains were kept unburied, according to her desire, from the 10th of November until the 5th January, her spirit has never re-appeared. On the last-mentioned day a coroner's inquest was held on the lifeless body, which of course was in a state of decomposition, and her death was officially established."

—The *Englishman* on Station Book Clubs: "But the modern craving for amusement, and for being let into scenes and social strata which lie beyond an average man's actual experience, has led to a vast growth of novels which deal with the forbidden aspects of life. Ouida's 'Puck' is so well-known a romance of this sort that we risk adding nothing to its currency by mentioning it. During the last three years it has been travelling from one drawing-room table to another throughout half the stations in India. No man would be edified by reading it: most men indeed would laugh at it as an absurd and ignorant exaggeration: but it is disgraceful that it, and a hundred novels much worse than it, should pass through the hands of young English girls. It is by no means a bad specimen of its class, for its low view of life and its duties is redeemed by a certain element of real art, by a good deal of cleverness, and by an evidently genuine love of dumb animals. But it, equally with the class to which it belongs, represents a bad life as quite a natural thing—indeed, on the whole, the best thing in these present times—and teaches its readers to admire and rather to respect men living in open profligacy."

—*Lucknow Witness:* "We hear many good persons expressing an earnest wish for such a work in India as is now going forward in Edinburgh. If Bombay or Calcutta, if Delhi or Lucknow, could only be so favoured, then, they think, all India might rejoice. Very true, and yet when

we hear some people expressing such a wish, we are reminded of our Saviour's words, 'Ye know not what ye ask.' If the Edinburgh revival were to be reproduced in India, many who now praise God for it would be ashamed to be seen at the public meetings. Many who think it a great work of grace as viewed at a distance would be shocked if they saw it nearer at hand. They do not know what a revival is. They do not dream that when it comes it will be as indifferent to their wishes and tastes, and as far beyond their personal control, as showers in summer, or as the Ganges at its flood. If we pray for rain, and God hears our cry, and sends plentiful showers upon the earth, He will not consult us with reference to the direction of the winds or the form of the clouds. If a revival is a real work of divine grace, it must be left to divine control; and for us to set up our prejudices, our conventionalisms, our tastes, or even our most mature judgment, as standards to guide its progress, is tantamount to throwing our whole personal influence against it."

—"It speaks well for English benevolence to read that during the past year various charitable institutions of London have received no less than eighty anonymous contributions of £1,000 each."

—*Indian Mirror:* "The telegraph brings us word of the death of Charles Sumner, for many years leader in Congress of the crusade against slavery in the United States. All will remember when this able orator was struck down, in the Senate House, by Mr. Brookes of South Carolina, while sitting in his place in the Senate; how 'Bully' Brookes then received a gold-headed bludgeon from the ladies of his own State of South Carolina on which were engraved the words 'Hit him again.' Mr. Brookes died a few years after that event. But Mr. Sumner, whose skull was partially broken by this dastardly blow, after a year's rest in Europe, returned to his place as senator, and for more than ten years subsequently has been Foreign Minister of his native land, or, as it is technically called, 'Chairman of the Committee of Foreign Relations.' Some recent conflicts of opinion with President Grant clouded the last year of his life. He was, however, the popular candidate for Governor of his native State of Massachusetts, and his death will now be regarded with profound regret on all sides. His life has been so filled with honoured labours for the good of his country that only these will be remembered."

—*Free Church of Scotland Record,* February: "The following is an extract from the minutes of the Native Kirk-Session, dated the 13th December 1873:—'The names of Limbaji Gangárám Sindhé, mukadam of workmen, and of Angelica, formerly of the Female Boarding School, both baptized by Dr. Wilson on the 7th instant; of Daniel Mazda, clerk in the office of the Accountant-General, and son of Bapu Mazda, elder; of John Windsor, assistant in the Medical Mission Hospital; of Dabala Galla, from Abyssinia, ward of Dr. Wilson and pupil in the Institution; and of Ráma Ahi, Indo-Chinese youth, from Mahabaleshwar, also pupil in the Institution (if baptized to-morrow, as is expected), are, after satisfactory report of their instruction and walk and conversation, by the moderator and elders, added to the communion roll.'

"Dr. Wilson adds: 'The baptism of Rama Ahi, as expected, took place yesterday, when the above young members united with the congregation in celebrating at His table the dying love of the Lord Jesus. Thus, in the year about to close, the Native Church has received an accession of eighteen to its regular constituency, on their own profession of faith in the only Saviour. The growth of the church, it will have been observed, has been both from without and from within, especially from the first of these directions.'"

Wednesday, March 18.

—The *Bombay Gazette* is very much surprised that Lord Napier of Magdala should have nullified the sentence of the Court-martial on Lieut. England, which was to the effect that he should be cashiered.

"It was sworn that cheques were drawn where no assets were lodged. It was sworn that the prisoner was not authorized to draw on certain banks, and that the holders of the cheques, who had given value for them, received them back refused and dishonoured. It was not proved that the prisoner expected that assets would be lodged to cover his drafts; the Court only had his unsupported statement as to his expectations on this point, and we have never heard that Mr. England's sanguine hopes have been justified by any subsequent remittances to the banks on which he so improperly drew, or that up to this hour the Poona shroff, the Deesa sowcar, or the deluded Parsee of Guzerat have received in hard cash any compensation for the rupees they advanced upon paper securities which were repudiated upon presentation. We know in the army amongst some giddy and thoughtless young men certain views are taken of laxity in pecuniary matters, but as a body military officers resent conduct in any individual which is likely to lead their profession into disrepute, and we think the Commander-in-Chief of the Presidency, feeling strongly on this point, did his duty in submitting Lieutenant England's conduct to the opinion of his brother-officers.

"We are unable to discover in the whole of the trial the semblance of an excuse for drawing upon the Poona branch of the New Bank of Bombay. The prisoner had no account at this bank. He had not written to advise the manager that he expected funds would be lodged there, and he had not the slightest authority for giving orders on that bank, and negotiating them either for cash or in payment of shop accounts at up-country stations. The law of the land would have dealt with him in a rough and ready way had the complaints made to the military authorities been preferred before Mr. Connon instead of the Commander-in-Chief. We cannot call such an act only 'culpable negligence,' nor fine it down to the new and charitable definition given us of drawing false cheques, viz. 'Laxity in pecuniary affairs.'"

—Calcutta telegram, 24th: In North Tirhoot enormous crowds on the roads are being distributed among the village works, for the purpose of avoiding large numbers in one place. The organization for village relief, and for advancing grain to the ryots, was being completed before Sir G. Campbell left Durbunga.

Private grain-supplies in the worst districts are still sufficient, but prices are high. Of Government grain little is taken.

Sir R. Temple found the relief arrangements and the grain transport organization in very good order throughout Rajshahye. He saw no marked symptoms of general distress, nor emaciated people on the works. He has increased the allotment of Government grain in Dinagepore, Rungpore, and other divisions of Rajshahye, to 21 lacs of maunds, which will be stored before the end of June.

No further deaths from starvation are reported in any part of Behar or Bengal.

—The body of a Parsee who had committed suicide was taken out of a well on the Esplanade yesterday.

—*Bombay Gazette:* "Yesterday the first batch of Mahomedan rioters, alleged to have been concerned in the Ahdool Rahmon Street outrages on the 13th February last, were brought up before the Hon. Mr. Justice Marriott, at the special Criminal Sessions in the High Court. What with judge, advocates, jury, general public, and the prisoners, the court was completely filled. The latter, sixty-two in number, filled the long dock, and their motley appearance made them an interesting study. There were Seedies, Arabs, and Pathans—some wore skull-caps; some loosely folded cloth round their heads, long ends drooping to the ground; some ordinary turbans; some were passably good-looking, others decidedly ugly; some were comparatively clean, others as dirty as they well could be. An enthusiastic physiognomist would believe any of the batch to be capable of doing anything. A more inferior-looking set of people probably never filled a criminal dock. Their looks do not belie them, as out of the whole number of 105 Mahomedan prisoners who are to be tried at this Sessions only three are able to read or write at all. This is an important fact. Men who can neither write nor read must be dependent upon the views of others than themselves when they set up as critics of books."

—*Ceylon Times,* March 11: "The sale of the arrack farms for the Western Province for the year 1874-75 show an increase of £14,000 over the amount realized last year.

"A breach, said to be forty fathoms wide, has occurred in the bund of the Denegamma Tank. The neighbouring fields were flooded.

"A public meeting to celebrate the opening of the Wesley College, Colombo, was held on the 2nd inst. Addresses were delivered by the Queen's Advocate, Rev. J. Scott, Mr. R. V. Dunlop, and others."

—Japan news: "The uneasiness we have so often alluded to as existing among the samourai has at length found vent. The samourai of Saga Ken, one of the provinces of Kiusiu, have risen, the primary cause of their doing so being the determination to go to Corea to punish the people of that country for the insults heaped upon Japan by the Corean government."

—China: "Rumours are floating about of renewed symptoms of uneasiness at Tientsin. We are not aware that they have any very definite foundation."

—*Bengal Christian Herald:* "Upwards of a year since, a Bengalee Christian, occupying a post conspicuous enough to enable him to raise or lower the Native Church in the estimation of scores of European, and hundreds of native gentlemen, took to drinking, and rapidly fell into the lowest depths of the vice, which is now killing its thousands among educated natives. While in this deplorable and preëminently degraded state, a Methodist Missionary, now in Lucknow, strove by various means, by visiting him frequently, watching him when he lay insensible, and praying with him when in a right state of mind, to bring him back to a sense of his duty to his God and religion—But all in vain! Circumstances, which we need not particularize, brought him down to Lucknow, and there the 'Babu'—a strange term to apply to such a degraded specimen of humanity!—became a regular loafer with some money which prevented his being reduced to absolute beggary. His character ruined, his sense of honour extinguished, his body in the position of a skeleton, trembling in consequence of perpetual electric shock, his head pressed down by the nether millstone, and his soul shorn of its noblest emotions and aspirations, presenting the sad spectacle so graphically described by Byron as 'a lone volcanic lamp,' a few inches only separated him from an unprepared eternity and awful doom. In this condition the Methodist Missionaries found him, took charge of his money, restricted him to allowances likely to prevent an improper use, placed him out of temptation, and had him watched by two of their lay agents till he came to his senses. They then got him to attend their meetings, in one of which he was blessed so far that he saw a truth, against which he had been dead set, in a new light; and received an impetus which ultimately brought him back to the noble though often, alas! vain struggle against indwelling sin, in the midst of which he had fallen. But this was not enough, as there were quicksands before him in his own walk of life; and so, with the spirit of the true Samaritan, they helped him to exchange a more dangerous for a safer post; and by acts of self-sacrifice fitted to impress hearts even more obdurate than his, restored him to the respectability he had lost, and the family he had ruined by bad example. This is one of many cases carefully noted down in the Records of the Upper Sanctuary in their behalf."

—*Indian Mirror:* "Our Mission is being reorganized. The revival of the Conference has been determined upon. Borrowing has been strictly proscribed. Less devotion to worldly interests, more humility, unselfishness, resignation, and unity will be *demanded* and *enforced* among our Missionaries."

Thursday, March 26.

—*Bombay Gazette:* "We pay the Governor and President in Council of this Presidency the enormous sum of Rs. 10,666-10-8 per month. If we, upon the appointment of a new Governor, were to cut this down to Rs. 5,000 per month, we should effect a large and observable saving. The Commander-in-Chief draws Rs. 5,833-5-4: this we would reduce to Rs. 3,000 upon the expiry of the tenure of office of the present Chief, unless the appointment be done away with altogether. And the pay of each Member of Council, who now draw Rs. 5,333-5-4, might be reduced to Rs. 2,500. Thus upon the pay of the Governor of Bombay and his Council an annual saving might be effected of sixteen thousand three hundred and ninety-nine pounds. But what would this be to the sum that might be economized by commencing with a reduction of the salary of the Governor-General and his Council and by carrying out the same policy in the Councils of Bombay and Madras!"

The *Gazette* would carry this raid through the salaries of all Civil Servants down to Class VI. "The service of India was never intended for the purpose of enabling Englishmen to make fortunes. A comfortable provision during service, and a respectable and adequate pension on retirement, was all that was intended originally, and a mention of the large salaries ultimately given are only reflections upon our predecessors, who could not stand the lust of gold and the temptation of growing too rapidly rich."

—Calcutta telegram, 25th: Distress is being relieved wherever it is met. The relief works are popular, as Government is permitting whole families to come on the works and receive payment.

The sudden distress in Durbunga was caused principally by the unwillingness of people to come on the relief works. Now they are flocking in in enormous numbers.

The *Bombay Gazette*, remarking on the above, says: "The Government of India is deliberately setting itself to the work of pauperizing millions of the population. Let them offer to feed 'whole families' in Bombay, and they will be able to get rid of their stores of grain fast enough."

—Calcutta, 25th: Latest reports state that the harvesting of the cold-weather crops is progressing, the outturn being generally fair, and somewhat better than was expected. Other crop prospects are generally good. The cultivation for early rice is proceeding.

Last reports state that 393,300 persons are employed on relief works, besides about 35,000 on private relief works, who are assisted by Government advances. The reserve inland transport train, consisting of 2,000 Government carts, which were organized in the North-Western Provinces by Mr. Rivett-Carnac, started for Patna with stores and reserve fodder. Immense quantities of private grain are arriving in Behar daily from the Punjaub.

—Thirty prisoners in the Tanna jail made a combined attempt to break out of jail on Monday last, but the Superintendent, Capt. Smith, was on the spot, and succeeded in defeating them by his prompt action, as we learn from the *Times of India*.

—Sixty-one prisoners were yesterday found guilty of rioting by a special jury at a special sessions of the High Court, and sentenced to five years' imprisonment, with the exception of four, sentenced to one year's imprisonment.

—*Indian Statesman:* "A new religious sect is causing some annoyance to the Governor-General of Erzeroum. Nobody has been able to discover the origin or even the particular dogmas of this mysterious community, which already counts two hundred followers in Erzeroum alone."

—*Overland Mail*, March 6: "There is no excitement connected with the opening of Parliament, with the arrival of Prince Alfred and his bride, or the capture of the King of Ashantee and his capital, to bear comparison with the stir caused by the termination of the great Tichborne trial. It is not very creditable, perhaps, that it should be so, but so it is. Of course every one is impressed with the magnitude of the issues at stake in the installation of fresh Ministers, and in the opening of Parliament, so thoroughly new and untried as that just called together. The bringing home of the Royal bride naturally awakens genuine enthusiasm, and the issue of the Gold Coast war is every one's concern; but all these are nowhere beside the *furore* produced by the conviction of the wretched impostor, whose six years of notoriety and temporary triumph suddenly change to the monotony of oakum-picking in a solitary cell in Newgate. The intense national interest was so far discreditable, as the element of uncertainty produced it."

Surely the secular papers are responsible for most of this interest.

—"A meeting was held at the London Tavern on March 3, presided over by the Earl of Shaftesbury with a view of forming a 'people's *café* company,' which shall establish places of resort and recreation for working men, conducted on temperance principles, but sufficiently attractive to compete with the beershop and the gin-palace."

The Judicial Committee of the Privy Council have dismissed the appeal of Mohummud Bahador Khan and another *v.* the Collector of Bareilly, representing the Government of India, and others. Their Lordships have also reversed the decision of the High Court of Bengal, allowing the appeal, with costs, of Brindabun Chunder Sircar Chowdry *v.* Brindabun Chunder Dey Chowdry.

Vice-Chancellor Malins has decided that the widow of Mr. Flowers, who died in 1834, was entitled to an annuity during her life from the Bombay Civil Fund, and a decree has been pronounced for the payment of the arrears, with interest at the rate of 5 per cent. per annum.

Obituary of the Week: Lord Massey; Lieut.-Col. H. Johnson, Ben. Ret.; Col. G. Harkness, Mad. C.S.; Dr. Neill Arnott; Dr. Forbes Winslow; the Hon. G. W. Fitzwilliam; the Duchess of Buckingham: Baroness Langford; the Countess of Northesk; Lieut-Gen. R. L. Garstin, R.A.; Major Charles Adams; J. B. Flint, Esq., J. P. for Thanet; T. M. Mason, Bo. C.S.

—Lunalino, King of the Sandwich Islands, died Feb. 3. He was addicted to gross debaucheries.

Friday, March 27.

—A coroner's inquest was held yesterday on the body of Mrs. Crawford, of the Zenana Mission. Miss Harding, of the same Mission, living with her since January 10th, gave evidence from which the following is an extract:

"I found the deceased at home on Tuesday evening. She told me that she was very tired and exhausted, and that she ached in every limb of her body. She appeared to be very much interested in the case she had been attending, and she gave me an account of it. She took her dinner in bed and refused to have any tea sent to her. She said that she would remain in bed all the next day. She seemed cheerful, but she told me that she had had a terrible drive in the sun; that the native driver of the carriage in which she returned home had not understood the directions which were given him as to the locality in which her home was, and that she had a long drive in the sun in consequence, and which she observed might have been attended by serious consequences. I left her in bed in her room at about 8 o'clock on Tuesday night. The door of her room is usually fastened by a hook from the inside, and after I left, the deceased must have got up and fastened it from the inside, as when I went to the door yesterday morning at about 9 o'clock I found it fastened. At about 9-30 I went to the door of her bedroom leading into the dressing-room. I saw that it was closed, but I did not try to see whether it was locked. At about 12-30 Mrs. Robertson came to the house and said she would like to see the deceased. We went to the dressing-room door and found it was not locked. We opened it and went into the bedroom. The deceased was lying on her left side on the bed in a natural position, and was apparently asleep. There was a book lying on her bed by her side; the lamp was still burning on the toilet-table. I noticed on the toilet-table a tumbler which contained some brown-coloured fluid. In the fluid I saw one or two insects. On the table there is a bottle containing syrup of ginger, and I thought the deceased might have taken a little of it mixed with water. I did not perceive any odour at all from the fluid in the glass. Mrs. Robertson spoke to the deceased, but received no answer. I did not notice whether the deceased was breathing or not. I did not see whether the heart was heaving. She seemed to be sleeping quietly, and to be in a deep sleep."

The verdict of the jury was that "death was caused by her having by mistake taken an overdose of hydrate of chloral." The deceased possessed a diploma in midwifery, and was also a thoroughly trained Nightingale nurse.

—A letter signed by the passengers in the P. & O. Str. of February 16 from Bombay complains of a railway collision on the line between Suez and Alexandria. These was a great smash of carriages, but no lives were lost. There must have been unpardonable carelessness.

—Deaths last week, 308.

—Sir Cowasjee Jehanghir has given Rs. 10,000 for furniture for the University Convocation Hall.

—*Bombay Gazette;* London: "The clubs have been much agitated during the past week with a story which relates to one of the best-known men about town. He belonged to a well-known family and occupied a Government office worth £1,200 a year. He was also a member of three clubs, one known as 'The Prince of Wales's Own,' the second a sporting club, and the third a literary club. Alas for club-land! it has lately been invaded with a spirit for high play which has been ruinous to many, and unfortunately to the gentleman in question, his notorious 'luck'—last year he won £5,000—aroused suspicions; he was watched and found cheating. Within a week he had ceased to be a member of any of his clubs, and had been compelled to resign his Government appointment."

—*Delhi Gazette;* Mooltan, 21st: "This morning a man named Sherriffs, of the 92nd Highlanders, shot himself through the head with a ball cartridge, after coming in from second-class drill."

—The following advertisement has appeared in the *Times:* "Clergymen of the Established Church willing to preach in Nonconformist pulpits are requested to communicate with the Rev. Samuel Minton, 20, Warwick Square, S.W., or the Rev. Dr. Parker, Highbury New Park, N., Hon. Secs. of the committee which has been formed to promote interchange of pulpits between the Established and non-Established Churches of England."

Selections.

VISIT OF MR. MOODY AND MR. SANKEY TO GLASGOW.

Perhaps we in Glasgow are at that stage of the movement described in Acts ii. 42, "Having power with all the people; and the Lord added to the Church daily such as should be saved."

At the daily prayer-meeting on Friday, 13th, thanks were given for the most interesting meeting of 3000 men in the City Hall on the preceding evening. Mr. Moody's helpful word that day was in regard to the three classes of believers we meet with everywhere—those who have got to the length of John iii. 15; another class, who know by experience John iv. 14—they have the living water springing up in them; and a third, and best, who answer to the description in John vii. 38, 39—true believers, and pouring out on others "rivers of living water."

The evening meetings were held again in the two Barony Churches, Established and Free, and many anxious remained behind to converse.

On Saturday the meeting (as usual on that day) was specially for children—a lively and impressive meeting. The church was filled with young people, and there have been decided conversions in connection with these gatherings for the young. At the same hour the usual prayer-meeting was carried on in Ewing-place Chapel, close by, and the place was filled.

On Sabbath morning there was another gathering of Sabbath-school teachers, at nine o'clock. These were not the same company as last week, but from another part of the city. The City Hall was the place, but it could not contain all who sought admission. The address by Mr. Moody, on Matt. xx. 1—15, made the privilege of working for the Lord appear so honourable and so pleasant—especially when he called on the labourers among us to leave the Householder to give whatsoever He might think right, and not "bargain for a penny a day"—that many felt truly humbled, and all were fired with new desire to win souls, a work and privilege which angels almost envy us. On coming out, it was interesting to notice that a row of outside listeners had stationed themselves close to the building, eager to catch at least the songs of praise.

None of the evangelistic services are held at the usual hours of church service, but much prayer went up for these meetings from many congregations throughout the day.

At five o'clock the City Hall was filled with *females only;* and so deep was the impression that about a hundred inquirers remained to be conversed with, some of whom were led into light and liberty.

At eight o'clock there was a vast assembly, of *men only*, in the City Hall. They were packed into every corner; and outside were nearly as many in vain seeking entrance. It was, like Thursday evening, a memorable time. Mr. Moody's subject was "Whosoever,"—salvation absolutely free, all gift! nothing between a sinner and eternal life but his unbroken will. The mass of men listened with intense interest; now and then you could see a tear, or the head bent in deep emotion. When Mr. Sankey sang the hymn "I am coming to the cross," nothing could exceed the rapt, silent attention. When he came to the verse—

> "In the promises I trust,
> Now I feel the blood applied;
> I am prostrate in the dust;
> I with Christ am crucified;"

not a head in the vast multitude moved, every face expressed deep feeling. This verse was repeated amid still deeper silence and emotion. At the close, when an invitation was given to those who minded to remain for twenty minutes simply for prayer, above a thousand remained, and thereafter a large number waited for conversation, though the hour was late.

In the daily prayer-meeting, one of our brethren, Mr. Stewart, of Ewing-place Chapel, undertakes to arrange beforehand the requests for prayer—a most important service, for they mount up from 150 to 200 every day. On Monday, the 16th, several brethren stated what they knew or had heard of the progress of the work in our city and elsewhere. From Dundee it was reported that real Sabbath-school work had got an impulse; and one school was mentioned where a great awakening seemed begun. The evening of this day had been appointed as a time when all inquirers awakened during last week should meet for counsel and conversation with Mr. Moody and

Mr. Sankey, assisted by Christian workers, in the hall of the Free Barony Church. Above two hundred came, and of these a hundred were men, all willing, as far as they could, to tell "what's the trouble!" It was felt by all who took part to be a time of singular solemnity—reapers gathering up sheaves for the Lord's garner. This was, indeed, an encouraging result of one week's prayer, preaching, and singing.

I do not attempt to give an account of every meeting from day to day, though there has been no day without its incidents worth preserving. There is over the city a breathing of the quickening Spirit. Christian workers find it easy to approach men on the matter of Salvation.

Mr. Moody began his Bible-readings in the afternoon. They are held for the present in the Free College Church (Dr. Buchanan's). That day Dr. Fairbairn, Principal of the Free College, presided. Many ministers of all denominations were present. Mr. Moody's subject was "The Blood of Atonement," "the scarlet line that binds together every leaf of the Bible." The audience that crowded the church was of a more educated and fashionable kind than some in the evenings, and they heard a most clear, powerful, decided statement of saving truth, illustrated by many touching incidents; and well worth remembering was the preacher's testimony that, wherever he had been, in any part of the world, he had found that those ministers who preach the blood were the men who were winners of souls. We called to mind, as he said this, the counsel of a much-blessed Methodist to those around him, "*Live in the Sacrifice! Live in the Sacrifice!*" These afternoon Bible readings are thronged, and this is itself an important fact; for attention to the Word of God, and the true sense of it (Mr. Moody remarked the other day at a prayer-meeting), was the prominent characteristic of revival in the days of Nehemiah (see chap. viii. 1–8, and ix. 3). Indeed, it is a question how far any revival is likely to yield much permanent fruit where a real hunger for the Word does not characterize it. In Josh. i. 8 and Psa. i. 2, 3, constant meditation on the Lord's law is enjoined as the grand secret of spiritual freshness and growth.

That same evening the evangelistic meeting was held (as it has been all this week) in John-street United Presbyterian Church. The crowds increase instead of diminishing. The Wesleyan Chapel, on the opposite side of the street, opened to receive the overflow, has been filled, and no night passes without fresh cases of anxiety.

At nine o'clock the Christian young men of the city met in Ewing-place Chapel, to consult with Mr. Moody as to what they might do to forward the Lord's work. Mr. Sankey gave tone to the meeting, singing—

> "Oh, what are you going to do, brother?
> Say, what are you going to do?
> You have thought of some useful labour," etc.

When Mr. Moody had made some suggestions, and got many of those present to tell their own views, he asked if as many as agreed to enter on such a plan as was suggested would rise to their feet. The whole number (there must have been 700 present) at once rose, and already these young men have begun to meet every night, between nine and ten, to stimulate each other to watch for souls and to lay hold on other young men. The hour is fixed thus late in order that there may be no interference with other meetings, and in order to give opportunity to those who are kept late by business. What a field Glasgow presents may be inferred from the fact that the young men of the city between the ages of fifteen and twenty-five number 70,000.

At Wednesday's prayer-meeting, Neh. viii. 1—12 was the passage read. The passage led to the subject of "joy," which not only the president but the successive speakers took up. Then was read a letter containing brotherly salutations from the Edinburgh Daily Prayer-meeting; and when it was mentioned that at that very hour they would be praying for us, the meeting engaged in silent prayer for their brethren there.

I think it was on Thursday that thanksgiving was requested by two students brought to Christ in the meeting of the preceding evening. Another thanksgiving came from a Sabbath-school teacher, for an awakening begun in her class in answer to prayer offered for it a week ago. We heard in private many interesting cases that cannot be published, but which will soon be felt. One, however, I may mention. A man went to pay a debt long due; surprise was expressed at his coming on that errand, but he explained all by saying "*I was brought to Christ last week.*" Is not this a brother of Zaccheus? (Luke xix. 8.) We shall see speedily much more of such fruits in all classes of society, to the glory of Him who "gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

There is blessed work going on in other parts of Glasgow and in the neighbourhood. Our beloved brethren were sent by the Master to fire the train laid in many places before they came. Labourers who only sowed before are now reaping. But beyond all this, in connection with their preaching and singing, the Holy Spirit is quickening souls that were never touched before. It is a day of the Lord's power. Worldly men are "doubting whereunto this will grow," (Acts v. 14), and God's people are rejoicing that He is "making ready a people prepared for the Lord."—ANDREW A. BONAR.—*The Christian.*

SPREADING FIRE.

NARRATIVE BY DR. BONAR.

The news of the Lord's doings in Edinburgh is spreading through London, and fanning into a flame the fire that the General Mission has kindled. An address was given by Dr. Horatius Bonar to a company of the Lord's labourers in South-west London, on Friday afternoon, the 20th instant, at The Lawn, South Lambeth (Mrs. Meredith's); and the effect was the deepening of the sense of the mighty presence of the Holy Spirit in our midst, in the work of revival now going on in this city. The Rev. Aubrey Price opened the meeting with prayer, and the hymn, "Hark! 'tis the watchman's cry," was sung.

Dr. Bonar opened his address with an account of the preliminary prayer-union throughout Scotland which ushered in the present movement. It was a great upheaval of heat, and it was answered in power. The organization of simultaneous services, and of communication between ministers and churches, that took place in Edinburgh, as described by Dr. Bonar, could only have been carried out among a people enjoying a concord of faith and doctrine of a remarkable kind. The absence of this blessing in London gives rise to much difficulty in prosecuting the work, and specially hinders *effectual* united prayer. It was striking that Dr. Bonar was able to report that the great meetings in the capital of Scotland were not attended by the "masses," but by the better orders of people, and that the services in the Assembly Hall did not empty the churches. Among the earliest recipients of blessing were the children of godly parents, who had been long prayed for. Then came many classes in rotation—the railway men, the medical students, university men, dressmakers, tram-car men, etc. Some of these had been under previous training, and the fruit of much labour was reaped in this crisis. Large and fervent prayer-meetings, daily held, continue to increase in power and in blessing. The absence of any sort of excitement that could be ascribed to false feeling was dwelt on by Dr. Bonar. He very strongly insisted on the point that feeling had nothing to do with the work, which was all of faith. To a young lady, who assured him that she knew the way of salvation, but that she did not "realize it," he had given great help, by telling her that to "believe" is all that is required, and by illustrating it with the case of the administration of medicine by a trusted physician, whose assertion that the dose he has given will produce a good effect is accepted, although the present results appear to be contrary.

The evangelists Messrs. Moody and Sankey were named with much love and honour by the speaker. He told of their simple words of true Gospel force, their homely, loving style, and the power of the sweet music they used. One person who had been long unable to cast herself on Jesus was present when Mr. Moody, in loud, strong tones, repeated, "He that believeth *hath* everlasting life—*hath* everlasting life—*hath*," she caught the arm of a friend at her side—"*Now* I have got it," she cried; "I have it;" and left the meeting rejoicing in the Lord.

How the spark that set a heart in a glow was communicated from one to another was told with great effect. Postmen, meeting on their beat, and passing the word, which is like fire, sent in to the gatherings many who gave glory to God for conversion. There has been a transmission of blessing through the population of the North that is becoming evident. Men are audibly saying to each other "Know the Lord." People expect to be spoken to about their soul's concerns. An extraordinary opportunity is provided by the extraordinary movement. Dr. Bonar closed his address with a grand peroration. "What," said he, "do we know of the purposes of this work? We must watch and wait to see. When Pentecost came, it was followed by judgment on Jerusalem. May we not see that the present time of blessing is to herald in a period of tribulation: or *the* time when the God who sits on the throne of grace may change it to the throne of justice?"

A deep and earnest appeal to the workers present to follow up the converts now coming into the church led to a description of the system pursued in Edinburgh of forming classes in every district for instruction in spiritual things. This was done on an organized plan. A lady and gentleman in each place were appointed to direct them. Lists of the names of the persons who were brought into the church were kept at each meeting-place, and these were sent to the ministers in whose parishes they lived, with the address of the nearest instruction class. This arrangement, and the course pursued in the after-meetings, seemed more orderly than those we carry out here.

Among the hearers of Dr. Bonar were the Rev. E. C. Ince, rector of Christ Church, Battersea; Revs. L. Lander, J. Cullis, D. Kingham, Evan Hopkins, Joseph Burns; and General Burrows, Mr. Tollemache, Mr. Wainwright, and many others well known in Christian work.

At the close a consultation was held on the subject of workers' meetings in the district, for mutual edification, and for stirring up to continue instant in prayer and service for conversion of souls. The Lord is working mightily by *all* his people everywhere. This is evident. It is not by some, but by all—the weakest, poorest, simplest—all are conveying the vitalizing current. There are signs in the earth. They will soon be in the heavens. We shall see them in sun, moon, and stars, as well as in human hearts and lives. Oh! to be ready to meet Him at his coming, in whom, and to whom, are all blessing, and honour, and glory and power—even Jesus the Lamb of God.—*The Christian.*

Miscellany.

—The *Christian*, February 12th; address by S. A. Blackwood: "That the life also of Jesus might be manifest in our body" (2 Cor. iv. 10). What wonderful words are these! The life of Jesus in our body! We do not wonder that the life of Jesus is in glory, but that it should be in our mortal flesh is a thing the angels desire to look into. Surely this is the wonder of eternity—the life of Jesus in earthen vessels. "We have this treasure in earthen vessels." What treasure? The glory of God in the person of Jesus Christ—the brightness of the Father's glory. Oh, wonder of wonders! the life of Jesus in our mortal flesh! Such knowledge is too wonderful for me; I cannot attain unto it. Truly, God has chosen marvellous ways to manifest forth his glory.

Beloved friends, have we manifested that life? We have spoken of his death a great deal. Thank God that the preaching of the cross of Christ is wider than it has been since the day the cross was erected on Calvary. But it is not only the preaching of Christ's *death* that is wanted; it is the living of Christ's life. Depend upon it, the world will think comparatively little of the *preaching* of Jesus, unless it be accompanied by the *living* of Jesus. They will come in crowds to hear evangelical preaching, but it will be comparatively powerless unless those who profess to trust in the Lord Jesus Christ are manifesting his life in their mortal bodies.

What have we been doing with this wonderful treasure? Is it shining forth from us as it should be? Have we even been conscious that we have it? What a glorious thing it would be if this were realized? We have a greater glory than Moses, yet none have asked us to put a veil over our faces. Here and there have been times, and places, and persons where that life has shone forth in its marvellous sweetness, and power, and glory. But how often, since the days of Stephen, have men seen the countenances of God's people like the countenances of angels? We have seen halos round the heads of saints, but they have been in pictures, not in real life. Surely unto us belongeth shame and confusion of face before God that we have had the treasure in earthen vessels and that so little of it has been seen by the world. Christ said, "*I* am the light of the world;" and then He said, "*Ye* are the light of the world." But where has the light shone? I bless God for all

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the light that has been manifested; but is there a believer here who is not compelled to say, How I have quenched the light! How I have hidden all that ought to shine forth from Him who dwells in me! May we hear his voice to-night saying, God, who commanded the light to shine out of darkness, hath shined in our hearts to give (to the giving forth, literally) the light of the knowledge of the glory of God in the face of Jesus Christ.

The apostle points us to the means whereby this life may be manifested. He uses two remarkable expressions: ver. 10—"Always *bearing about* in the body the *dying* of the Lord Jesus, that the life also of Jesus might be made manifest in our body." And then, in ver. 11, he repeats it in a different way: "For we which live are alway *delivered unto death* for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." So that we may argue that except there be the "bearing about in the body the dying," except there be the being "delivered unto death," there cannot be the manifestation of the life. And this is God's order. Except the earthen vessel be broken, the light cannot shine forth. Except the outward man perish, the inward man cannot be exhibited in all its heavenly and divine character to the world. Is it for nought that six times the Lord hath caused to be written, "He that *loseth* his life for my sake shall find it"? What have we been doing? Seeking to keep our life, to nourish it, instead of presenting ourselves unto Him living sacrifices, and yielding our bodies unto Him in order that he may use us. How we have been seeking to pamper and nourish in luxury and comfort these mortal bodies! No wonder the light has been quenched, and we have wrought no deliverances in the earth. It seems to me, as it seems to many, that we are on the eve of wondrous blessings. God is indeed rousing amongst his people such a spirit of expectation, of prayer, as has, perhaps, never been known since Pentecost, we may say. But all our prayers and efforts will be comparatively useless unless there be the life of Jesus in our mortal flesh, manifested where we live and move and have our being; not only on platforms and in pulpits and at prayer-meetings, but in the counting-house and in the streets, at the dinner-table and in the family, when speaking to our servants, and in our relaxations at home. We think, perhaps, it matters but little how we act there, but it is there that the life of Jesus is to be manifested, and it is only then that great and glorious victories are won for Christ.

We have got but a little while to bear about his dying. How shall we regret if we have hindered in any way the glorious gospel of Christ; if we have dimmed his glory by putting self between that glorious light and the souls lying around us in darkness! If there is anything that God values, we may say, next to the wonderful death on the cross, it is the dying of his people: for "*Precious* in the sight of the Lord is the *death* of his saints." It is not their departure from the world that is meant here, I believe; it is this daily dying that is so precious. Oh! may we realize, through the grace of God, more of this dying, and therefore more of the living unto Him. We must soon see Him who died for us.

TELEGRAPHIC NEWS.

London, 19th March: Parliament reassembled today. Her Majesty's speech, after congratulations on foreign relations being friendly, stated that "we shall not fail to exercise the influence thus derived for the maintenance of peace, and for the faithful observance of international obligations." The marriage of H. R. H. the Duke of Edinburgh was in itself a pledge of friendship between two great empires.—Her Majesty trusts that the negotiations with the Ashantee King may lead to a more satisfactory condition of affairs on the West Coast of Africa, and warmly eulogizes the conduct of the forces engaged in the Ashantee Expedition.—With regard to the Bengal Famine, Her Majesty expressed herself as follows:—"I deeply regret that the drought which last summer affected the most populous provinces of our Indian Empire has produced extreme scarcity of food, in some parts amounting to actual famine, over an area inhabited by many millions, and I have given directions to the Governor-General of India to spare no expense in striving to mitigate this terrible calamity."—The speech announces measures for simplifying the transfer of land and for extension of the measures to Ireland, the re-arrangement of the Judicature Bill effected last Session, the reform of appeals of procedure in Scotland, and a Royal Commission to be appointed to consider the Acts relative to masters and servants.—Reference was made to a Bill which would be introduced to amend the Licensing Act. It was also announced that Government will direct attention to the laws for Friendly Provident Societies.

20th: In the House of Commons last night Lord George Hamilton asked for leave to introduce a Bill enabling the Marquis of Salisbury to raise money in England for the Indian Government in connection with the Famine in Bengal.—In the House of Lords the Marquis of Lothian moved, and Earl Cadogan seconded, the address, which was adopted.—In the House of Commons the address was moved by Sir W. Stirling Maxwell and seconded by Mr. R. Callender. Mr. Torrens moved the following amendment:—"That Parliament, conscious of the obligation to take special care of India, assures Her Majesty of the interest and anxiety wherewith to consider measures to alleviate the present distress and to prevent a recurrence for the future." He urged the House to consider, regardless of any party feeling, the condition of the agricultural population of India as being the only way to justify a forcible retention of India. Mr. Gladstone then explained the conduct of the late Government; he declined to hamper the new Government by supporting the amendment, and passed a eulogy on the conduct of the British forces in the Ashantee Expedition.—Mr. Disraeli also spoke and showed the uselessness of the amendment, which was withdrawn, and the address was adopted.—Upon the motion of Sir Stafford Northcote, the House then went into Committee to authorize the raising of money in England for India.—Mr. Disraeli will shortly release the Fenian prisoners.—The illness of Prince Bismarck still continues, though the pains are slowly diminishing.—The House of Commons will adjourn from 31st instant until 13th April for the Easter holidays; the Annual Budget will be introduced on the 16th April.—The Marquis of Salisbury has announced the issue of a Famine Loan of £10,000,000, of which £3,000,000 are required immediately. The Bill has been read a first time.—The Report on the Address was brought up in the House of Commons, and Mr. Butt, the Home Ruler, moved an amendment proposing legislation favourable to Irish self-government; this was opposed by Mr. Gladstone and Sir Michael Hicks Beach, and rejected by 314 votes against 50.

Penang, 20th: Intelligence received from an independent source states that the Dutch have commenced fortifying Acheen, and are storing provisions. General Van Sweiten proceeds to Batavia, and General Verspert remains with 2,000 men at Acheen. A third expedition will commence operations in October, unless peace is concluded before then.

London, 21st: The Marquis of Salisbury, producing the Famine papers, generally vindicated the policy of Lord Northbrook to home and other officers, and declared that the country was deeply indebted to him for the vigour he had displayed.—Government propose to charter ten steamers to convey the grain up the smaller rivers, and, by a system of irrigation and cheap means of communication, to prevent the recurrence of famine.—In introducing before the House of Commons a Bill for transferring the Civil Funds of Bombay, Bengal, and Madras Presidencies to the Secretary of State for India, Lord George Hamilton lucidly explained the history of the famine, and the measures which have been taken for relief, and expressed a hope that it would not be necessary to borrow more than £3,000,000 but it was advisable to guard against all contingencies.—A vote of £900,000 has been asked for on account of the Ashantee Expedition. Sir Garnet Wolseley has arrived at Portsmouth.—Vice-Chancellor Malins has ruled that the Court of Chancery has no jurisdiction in the case of Dr. Hayman.—Sir William Muir succeeds to the Medical Directorship on the retirement of—— Logan.

23rd: The Army Estimates for 1874-75 provide for a total number of 128,994 men at a net cost of £13,293,800, against £14,416,400 in 1873-74.—The Navy Estimates show a cost of £10,179,415, against £9,872,725 in 1873-74.—A Royal Labour Commission has been gazetted.—The Commons have voted a sum of £105,000 for cost of Sir Bartle Frere's Zanzibar Expedition last year.—The steamer *Sarmatian*, with the 42nd Highlanders, has arrived at Spithead.—Her Majesty the Queen received Sir Garnet Wolseley yesterday.

24th: The Famine Loan Bill was read a second time in the House of Commons last night, when Lord George Hamilton said that the Indian Government estimates that it will have to maintain three millions of Her Majesty's subjects. Sir George Campbell had estimated the expenditure on account of the famine at £6,295,000, of which £1,900,000 would probably be refunded to Government. Lord Hamilton deprecated the English Guarantee Loan as deteriorating Indian credit.—The German Parliament have passed new Press laws.—The 25th anniversary of the accession of King Victor Emmanuel has been most enthusiastically celebrated.—The members of the Left have introduced a motion for the dissolution of the National Assembly.—The subscriptions to the Mansion House Famine Relief Fund amount to nearly £60,000; a further remittance of £15,000 to Calcutta has been ordered.—Major Baird has died of his wounds. H. M.'s troopship *Crocodile* has passed through the Suez Canal, homeward bound.

25th: Her Majesty the Queen will review on the 30th instant, in Windsor Park, the troops who took part in the Ashantee Expedition.—The Russian Government has appointed a Committee to examine into the Central Asian Railway schemes proposed by General Kaufmann and Baron de Lesseps.

26th: An abstract of the Burmese despatches respecting the famine in Bengal has been presented before Parliament.—The Glasgow subscription towards the Relief Fund exceeds £10,000.—H. M. Troop-ship *Malabar* has arrived at Portsmouth.—The *Himalaya*, with the rifles from Cape Coast, has arrived at Portsmouth.—Telegrams from Spain state that Marshal Serrano commenced yesterday a regular attack on the Carlists' position at Bilbao.

Paris, 26th: The National Assembly has postponed the Municipal Elections till 31st December next, pending fresh legislation.

PASSENGERS ARRIVED.

Per Str. *John Tennant, 19th:*

From London.—Colonel and Mrs. Coote; Mr. and Mrs Doyle; Mrs. Laing and infant; Mr. and Miss Rogers; Mr. Wragge; Mr. Chetwynd; Mrs. Johnstone; Miss Arnold; and Mr. Little.

Per P. and O. Str. *Gwalior, March 25th:*

From Southampton.—Hon. G. O'Callaghan; Mr. Scott; Mrs. E. Neale; Mr. N. Clark; Mr. G. Little; Mr. T. Norman; Mr. W. Phipps; Mr. Clutterbuck; Mr. Ronner; Mr. G. Bertram; Mr. J. B. Simpson; Mr. Galls; Dr. and Mrs. Kiernander; Mr. Macauliffe; Mr. T. Blay; Rev. M. E. Mills; Mr. H. Baker; Mrs. Pym.

From Venice.—Dr. W. Farquhar; Mr. A. Fraser.

From Brindisi.—Col. Palin; Lieut.-Col. Swinley; Col. and Mrs. Hutchinson; Miss Maisey; Mr. H. G. Barclay; Mr. J. C. Lambert; Mr. G. Cresswell: Mr. R. Lydekner; Moonshee F. Rabbi; Major and Mrs. Dakeyne; Mr. Hollis; Mr. D. D. Hossack; Mr. H. Couldrey.

From Suez.—Mrs. O'Callaghan; Mr. Abiassis.

Per Str. *Colombo, 25th:*

From London.—Mr. A. Doig; Mr. and Mrs. H. Haydon; Mr. and Mrs. Parry and 2 children; Major Thomson; Miss Goodall; Miss Read; Mr. L. D. Read; Mr. J. Beck; Miss Gregg; Mr. and Mrs. Beadnell; and Mrs. Rowe.

PASSENGERS SAILED.

Per P. and O. Str. *Golconda, March 23rd:*

For Southampton.—Col. Hathway; Major J. G. Forbes; Col. A. R. E. Hutchinson and infant; Dr. W. Eddowes; Mr. R. H. Vivian; Mr. T. C. Bandmum.

For Brindisi.—Mr. R. F. Phillips; Dr. W. P. Harris; Mr. D. J. Mackenzie and Capt. Hogg's 2 children; Mr. W. F. Berners; Sirdar Dyall Sing; Mr. J. Murdock; Mr. H. Grant; Col. and Mrs. Nation; and Rev. D. Brodie.

For Venice.—Mr. W. L. Watson; Mr. R. L. Upton; Hon'ble H. H. Sutherland; General Hon'ble Fred. Thesiger; Mrs. Stainforth; Mr. E. P. Henderson; Mr. Stokes; Dr. Gibbon; Major Castell; Mr. Remfey; Capt. Goslin.

For Gibraltar.—Mr. J. L. Fernandes.

For Suez.—Mr. W. Boyacke and Mr. O. Gulschow.

Per Str. *Coromandel, 24th:*

For Suez.—Col. J. M. Earle and Lieut. C. W. Norton.

For Malta.—Major and Mrs. J. M. Stewart and child.

For London.—Mr. and Mrs. Potts, two children and two servants; Mr. and Mrs. Wright, two children and two servants; Mrs. Harpur, three children and one servant; Mrs. Parker's two children and servant.

DOMESTIC OCCURRENCES.

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BIRTH.

SAWYER—March 15th, at Belgaum, the wife of George Westrenen Sawyer, Esq., Lieut. and Adjutant 6th Bombay Native Infantry, of a daughter.

DEATHS.

CAMPBELL—March 19th, at Umballa, Mary, widow of the late Rev. G. R. Campbell, D.D., aged 62.

THOMAS—March 25th, at Khetwaddy, Bombay, Mr. Edward Thomas, Head Assistant, Pension Pay Office, aged 45 years.

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